A REVIEW OF THE STATE OF THE BRITISH NATION.

Saturday, January 15. 1709.

I Have ſpent ſome Time in unravelling the Scandals the *Rehearſal* had rais'd upon the Church of *Scotland*, upon the Account of Baptiſm; what he has ſaid ſince that, I ſee no Weight in, being full of Self-Contradictions. One Day he will have it be the Sign and Thing ſignify'd, another Time he will have it be only a Seal of Conveyance; one Time Salvation depends upon it, and it is mortal to omit it; yet in his laſt Paper he ſays, it had better be omitted than had in an irregular Manner; to Day the Epiſcopally Ordain'd Miniſters are *Succeſſors to the Apoſtolick Miſſion*, to Morrow they are GOD Almighty's ATTORNEYS; another Time they are all CHANCELLORS, and *the like*; thus he rings the Changes, chimes his Bells backward and forward, and there is no holding him to any thing; *but the Sum of it all is this.*

That Baptiſm is a Regenerating Ordinance, conveying the very thing it ſelf, *Regeneration and New-Birth*, i. e. *Salvation to the Infant*, and without it they cannot be ſaved——But if this Baptiſm be adminiſtred by any but an Epiſcopally Ordain'd Miniſter, *it is nothing*, ought to be eſteem'd as no Baptiſm, and it were as well to be baptiz'd by a Porter, or not baptiz'd at all, *Rehearſal* 23, 24, 25, 26.

I am ſure, I do him no Wrong in thus ſumming up his Arguments——And I need ſay no more to them, they readily confute themſelves—As to his Reproaches of the Church of *Scotland*, that they depreciate this Ordinance, I ſhall add no more Arguments

to

to what is said already—The Truth of Fact is best determin'd by their Confession of Faith. I have already given you the Article of the Church of *England*'s Faith about Baptism, I shall repeat it, and joyn to it the Article of the Church of *Scotland*'s Faith about Baptism; and upon due Examination of them both, any impartial Enquirer will find, they are both Orthodox, and both in Substance the same—And this Slanderer of Nations and Churches cannot confute them.

The Church of *England* Article is thus—

Baptism is a Sign of Regeneration or New-Birth, whereby as by an Instrument they that receive Baptism rightly are grafted into the Church; the Promises of the Forgiveness of Sin, and of our Adoption to be the Sons of GOD by the Holy Ghost are visibly sign'd and seal'd.

The Faith of the Church of *Scotland* in the Case of Baptism is express'd thus——

" Baptism is a Sacrament of the New Te-
" stament ordain'd by Jesus Christ, not
" only for the solemn Admission of the
" Party baptiz'd into the visible Church,
" but also to be unto him a Sign and Seal
" of the Covenant of Grace, of his In-
" grafting into Christ, of Regeneration
" of Remission of Sins, and of his giving
" up unto GOD through Jesus Christ
" to walk in Newness of Life, which
" Sacrament is by Christ's own Appoint-
" ment to be continued in his Church
" until the End of the World——
" Altho' it be a great Sin to contemn or
" neglect this Ordinance, yet Grace and
" Salvation are not so inseparably annex'd
" to it, as that no Person can be rege-
" nerated or sav'd without it, or that all
" that are baptized are undoubtedly re-
" generated——

Now let any Man, if this Confession *be not Orthodox*, confute it—— And in doing that, let him be sure to answer the Proofs out of Scripture brought to confirm it, *viz* How *Abraham, having receiv'd the Sign of Circumcision, a Seal of the Righteousness of Faith, was the Father of all them that believed, tho' they were not Circumcised, that Righteousness might be imputed to them also*, *Rom.* 4. 11. where it appears, that Faith without Circumcision *was saving*, before Christ—— As you shall presently see, *Faith without Baptism was saving after Christ*, ——*Acts* 10. 44. The Holy Ghost at the preaching of the Apostle *Peter*, *fell on all that heard him*; and Verse 47. *They were Baptiz'd*, so that they were Regenerate before Baptism, and receiv'd the Holy Ghost before they were Baptiz'd; and I suppose no Body will deny Salvation to them that had receiv'd the Holy Ghost.

These are such Evidences against his fallacious Inferences, and his lame Metaphors of Baptism being a Regenerating Ordinance, and the Episcopally Ordain'd Ministers being *all Attorneys*, that I need say no more to it.

Yet I cannot but throw another Bone in his way, that, I think, will break his Episcopal Teeth to crack it; If Baptism is a Regenerating Ordinance, or Regeneration is convey'd by Baptism; *Then all that are Baptized are Regenerate*; now *the Gift and Calling of GOD being without Repentance*, and there being no falling away from effectual Grace; he that is once Regenerate must be saved, and he that being Baptiz'd is by Consequence Regenerated, must of Necessity be Saved—— How this agrees with the Scandalous Lives, and Impenitent Deaths of many a Baptized Infidel Clergy-man of his Fraternity, I leave to him to Answer, if he knows how.

And because speaking in general, amounts to no Evidence, I'll give him an Example in one of GOD Almighty's own legally qualified ATTORNIES *according to his Doctrine*, who no doubt was *Episcopally Baptized*, and consequently *Regenerated*; nay, and who with his *Consecrated*, though *Unsanctified* Hands, has thus Regenerated many an Infant, and perhaps some that have lived to be as wicked as himself, *tho' I confess, that is very difficult.*

Before

Before I give you this horrid Story I muſt premiſe, that it is true, and I acknowledge it readily; 1. That the Ordinance is not rendred ineffectual, by the wickedneſs of the Perſon adminiſtring. 2. That the vicious Lives of the Miniſters of the Goſpel is no Reproach to the Office. 3. Nor does the ill Lives of any prejudice the Church they are receiv'd into; or, 4. Reflect upon Religion it ſelf.

But I muſt ſay alſo; That it greatly challenges either the Diſcipline or Government of that Church, or the Remiſſneſs and Negligence of thoſe to whom that Government is committed; when Scandalous and Impious Wretches paſs without Cenſure, and ſuch People are wittingly permitted to ſerve at the Altar, and Adminiſter in Holy Things, who are Scandals to a Chriſtian Country, the Shame of their Sex as well as Sect, the Reproach of their Neighbours, and an Offence to all Sober Chriſtians——— And that the Inſtance before us, is ſuch in all theſe Reſpects, is but too manifeſt to the World, as well as known to his Superiours; Let them Anſwer their Connivance at it, as well as they can.

The STORY is as follows;

SIR,

AMONG the Material Things which have happen'd here ſince I ſaw you, I cannot omit ſending you the following Story; is relates to the Famous Dr. ..... one of the Prebendaries of our Cathedral; the ſame who formerly would have no Drink in his Houſe brew'd with Presbyterian Malt.

The Pariſh of St. Nicholas *in this City, is one of the chief Pariſhes, and indeed the only Populous Pariſh in the City, and the Church the moſt frequented; the Inhabitants whereof applyed themſelves to the Dean and Chapter, to contribute ſomething to, or otherwiſe encourage a* Lecturer *to preach to them; upon which,* (inter alia) *it was debated among them in the* Chapter-Houſe, *where ſome of the Reverend Members thought it a very good Act, and were for encouraging it; others ſhewed themſelves very ready to contribute towards it, and we were in great hopes of obtaining our Deſire: Upon which, the furious Doctor got up and ſaid,* G..d D..m them, what occaſion was there for it, when they might come to the Cathedral: *To this it was gravely reply'd, That the Cathedral was a great way, and up Hill; the other was nearer and more convenient for the City, and that it was to be feared ſeveral of the Inhabitants, rather than go ſo far as to the Cathedral, ſtaid at Home, or contented themſelves with the Service without a Sermon,* &c. *To which our pious and good Doctor anſwer'd with another* G..d D..m them, if they would not go to the Cathedral, they might go the Devil—— *In which it ſeems, as if the Grave Aſſembly acquieſc'd, for they broke up without coming to any other Reſolution in the Matter.*

And now Gentlemen, you that talk of Baptiſm being a regenerate Ordinance, here's one of your regenerated Wretches, let him ſtand as a Pilar of Braſs againſt this exploded Doctrine, and do not put me to the Neceſſity of ſhowing you others that have dy'd in the ſame Caſe, hardned and profeſſedly impenitent.

And let me add one Thing, which is the End of my relating this Story, for I am not fond of ſuch Work; I humbly appeal to the Right Reverend Dioceſan, who according to the Diſcipline of the Church of *England* is the Ordinary or Immediate Judge in this Caſe, whether it is not a Diſhonour to the Government and Diſcipline of the Church, and ſome Reproach to the whole Body of that Society to whom this Wretch belongs, That this Man is entruſted with a Cure of Souls, and adminiſtring Sacraments, and is beſides dignify'd with being a Prebendary in one of our Cathedrals, from both which he enjoys a Stipend, if I am not miſtaken, of above 400 *l. per Annum*, and his Notorious Behaviour ſo far from being conceal'd, that a Reverend Dean not many Years ago told him in the Hearing of his Brethren, that he behav'd himſelf more like a Captain of a Fire-Ship, than a Prebendary of the Church of *D*———*m*.

If either *the Dignify'd Drone* himself, or any Body else that takes Offence at this Story, demands a Proof of Fact, or a long Account of the like scandalous Behaviour, either of him or some others of the same Society—— *My Record is in my Wallet*, to which Names, Sirnames, Time and Place are affix'd, and ready to be shown at Demand.

ADVERTISEMENTS.

An Advertisement of CHARITY,

BY Sir *WILLIAM READ* Her Majesty's OCCULIST, Who has by the Blessing of GOD, on his long Experience with unusual Success, cur'd great Numbers of People of Cancers, Ulcers, Fistulas, Weas, Double and Single, Hair Lips, Wry Necks, and other Deformities, with Deafness tho' of long Continuance, but especially of Blindness, Dimness of Sight, Cataracts, and all Distempers of the Eyes, and even many that have been born Blind.

He now gives Notice, That during the three Current Months of *January*, *February*, and *March*, the most proper Season for such Operations, He shall continue in Town at his House in *Durham Yard* in the *Strand*, where all the Afflicted in the aforesaid Cases may apply to him.

And particularly He publishes this to inform the distressed Poor, That he continues to give them his Advice and Assistance *Gratis*, especially to such Seamen and Soldiers as have receiv'd any Injury to their Sight in the Service of their Country whom he has always assisted, ever since the Beginning of King *William*'s Reign, to whom he was also sworn Occulist; He cur'd great Numbers of them in meer Charity, who must otherwise have been useless to themselves, and chargeable to the Government, and resolves still to continue his Charity to them as freely as ever.

Such as send to his House may also have at reasonable Rates his restorative Medicines for the Eyes, which prevent Suffusions or Cataracts in their Beginnings, and clear and preserve the Sight; as also his famous Stiptick Water for Stopping of Blood, and an excellent Medicine for curing Cancers, Ulcers, Fistulas, &c.

Also the Lady *READ* has by long Experience and very successful Practice arriv'd to an extraordinary Skill in Couching Cataracts, which in Sir *WILLIAM*'s Absence, she performs with great Dexterity and Success.

ALL Those that will be included in the List of the Debts of the United Creditors of King *Charles* and King *James*, are desir'd forthwith to enter their Subscriptions, for that they will petition but for a Tenth Part of their Funds towards their said Debts, and will give in all the Rest to find Favour with the Parliament—— Their Place of Meeting is as formerly in *Old Pallace Yard*, where all those who have subscrib'd are desir'd to meet on *Thursday* the 20th of this Instant *January*, at Two of the Clock to settle the Petition.

These are to give Notice,

THAT *MARY KIRLEUS*, the Widow of *JOHN KIRLEUS*, Son of Dr. *THOMAS KIRLEUS*, a Sworn-Physician, in Ordinary to King *CHARLES* II. Sells (rightly prepar'd) his famous Drink and Pills; experienc'd above 50 Years (by an uncommon Method) to cure all Ulcers, Sores, Scabs, Itch, Scurf, Scurvies, Leprosies, Running of the Reins, and the most inveterate VENEREAL Disease, with all its attending Symptoms, with ut Fluxing, Confinement, or destructive Mercurial Preparations: These incomparable Medicines need no Words to express their Virtues; the many miserables Ones that have been happily cured, after given over by others, sufficiently recommend them as the most Sovereign Remedy in the World against all such Malignities: She cures many after Fluxing; and in Compassion to the Distressed, will deal according to the Patient's Ability. The Drink is 3 *s.* the Quart, the Pill 1 *s.* the Box with Directions, and Advice *Gratis*. *NOTE*, The Patient may be effectually cur'd by sending their Grief in Writing,

*** *She lives at the Golden-Ball in Hand-Court, over against great Turnstile in Holborn.*